velocity. In the phenomena now to be considered, there may thus be a power of will retaining a radical thought, and a power of emotion collecting around it a rapid succession of thoughts and feelings.

The tendency of will and desire is to retain the favourite thought and feeling. The tendency of emotion, on the other hand, is to accelerate the mental states. This difference of influence on the train of association is one of the many proofs which may be urged to establish the difference between the optative and emotional parts of man^s nature. But while desire and emotion are different, desire is commonly connected with emotion, inasmuch as the objects which lead to desire also stir up, emotion. It is to the power of emotion that we owe, to some extent, the immense number of ideas and feelings which are congregated round a common point, while we owe the stability of the point of attraction not to the emotion connected with the desire, but to the desire itself. We desire that a friend, a mother in ill health, may recover ; and we owe the number of the plans of recovery suggested to the rapidity of thought caused by the emotions which the very conception of that mother raises; but we owe the continuance of the fundamental thought to the influence of a deeper part of our constitution obeying very different laws. The desire, in short, is the central body, and the thoughts and emotions the lesser bodies which dance around it. No doubt, that central body has also its motions, but they are round another centre, constituting the true motive power of the human mind.

In all those states of mind in which we have both will and emotion, we have thus a double class of phenomena, a principle of permanence and a principle of change—a continuous thought, and a succession of thoughts—a centre, and bodies circling round it. We have the same things as the ancient Romans had when

the body of Virginia was brought forth to the people ; or when Antony exposed the body of Cassar—lifting up the toga, exhibiting to the people the blood-stained garment, and pointing to the wounds by which their friend had been murdered—till the multitude, under a tumult of feelings excited by the object before them, tore in pieces those who were supposed to be associated with the murder, and demolished or burnt the houses of the conspirators. And so too in the will there is an object